THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Certain good deeds receive their wages in the daytime and certain must wait till set of sun; but some have their due recompense both in this world and in that which is to come. These are twice blessed."—DR. J. WATSON.

No. 3, Vol. LXXV. Thursday, January 16, 1913. Price One Penny.

THE TRUTH UNPOPULAR.

QUITE often it is the case that the claims of the Latter-day Saints are looked upon as being unfounded, because the sentiment of the people is against them. When the assertion is made that the Church of Jesus Christ of Latter-day Saints is the only true repository of God's word on the earth, the question is frequently put to the missionary and others, "If your Church is the only true one, how is it that every one is against you and seldom anyone speaks in your favor?" The questioner evidently takes it for granted that if our Church was the only true one, it would be popular and men would flock to its ranks and everywhere it would be well spoken of and recognised according to its claims.

The past, however, bears out the assertion that the truth never was popular, and that public opinion does not determine the right or wrong of any question. Popular opinion often undergoes changes, and each generation views similar questions in a different light to the preceding one. For this reason it is unreliable and no criterion to go by. This is true of political and scientific questions, and also of sectarian dogma. One of the principal causes for the falling away from the original teachings of the Savior was the fact that professors of religion changed their creeds in order to keep pace with the ever-changing religious whims of the people. Instead of keeping firmly to the truth, and making men conform their lives to it, they manufactured new doctrines and tenets to conform to the changing ideas of men. Thus religion, in trying to keep pace with public opinion, has produced the conditions that exist in the religious world to-day—multiplicity of sects, chaos and religious confusion. Uninspired men are still trying to find the solid

rock of truth by catering to the unreliable and erroneous sentiment of the people, and are formulating their creeds in accordance therewith. This is evidenced by an utterance recently made by a prominent clergyman in Westminster Abbey: "The day is not far distant when, unless the Church of England freely restates and remodels her creed, so as to meet the requirements of the age, she will be left stranded on the shores of time, while the tide of this modern life will leave her even further and further behind." All other sects of Christendom, as well as the one mentioned, deem it their privilege to change their doctrines and stand ready to do so every time the "requirements of the age" make it necessary.

In order to make Christianity more tasteful to the heathen, its early uninspired leaders introduced many of the ideas of Pagan philosophy. This no doubt increased the popularity of the church, but it played havoc with the pure gospel of Christ. It might truthfully be said that the experience of Christianity is that the endeavor to follow the religious notions of the people has led to error, darkness and apostasy. On the other hand, had the inclination been to disregard the notions of men and to remain immovable in the truth, peace and unity would have prevailed and the Christian world would not be, as at present, distracted with the cries, "Lo, here is Christ," or "Lo, there is Christ"—confused and bewildered by the teachings of several hundred different denominations.

The fact that public sentiment is opposed to the teachings of the Latter-day Saints is not an evidence of their error, but is rather an evidence of their truth. The Savior said, "Woe unto you when all men shall speak well of you; for so did their fathers to the false prophets." Thus it can be gleaned that the "false prophets" are usually popular and are well received by the generations in which they live.

Not only have religious truths been received with indifference, and sometimes strong opposition, but the history of the past furnishes many instances where scientific and other truths have received similar treatment. Galileo, the Italian scientist and astronomer, suffered inquisition at the hands of both secular and religious authorities. He was made to recant many of his astronomical assertions, which to-day are recognized as the truth. His declaration that the heavenly bodies were in motion brought forth the greatest storm of protest from the learned of his day. He advocated the then unpopular theory that the earth was round and revolved around the sun, which caused the latter to appear to rise and set, for which he was made to go upon his knees and solemnly retract what he had said. It is stated that he closed his denials with these words, "Nevertheless, it does move." He evidently fully realized that one's attitude toward any truth in no wise changes that truth.

The case of Columbus might also be cited. He had a deep con-

viction that the earth was round, and, being a sea-faring man, he conceived the idea that by sailing straight to the west, the much-coveted land of India in the east could be reached. His efforts to get the powers of Europe interested in his schemes resulted in a succession of failures. He was looked upon as being demented, and the finger of ridicule was pointed at him from all sides. The idea prevailed that the earth was flat and that Columbus and his ship, if sailing in one direction, would float over the brink and drop into space. Columbus, however, undaunted by the popular notion concerning the earth's surface, made the journey, and while he never reached India, yet his theory was proven to be correct. The fact that the learned and unlearned thought the earth was flat did not alter the truth of the matter.

It was thought until recently that ærial navigation was an impossibility, but that did not make it so. There were those who were not willing to let the matter rest, because the popular verdict was impossible. They persisted in their work and experiments, until it can no longer be said that such a thing is impossible. In these incidents of history the popular opinion did not determine the incorrectness of those things to which it was opposed, and in no way did it affect the truth.

Though all eyes on earth were closed,
Still would the sun as brightly shine;
And truth, by all the world opposed,
Is still divine.

While public opinion has frequently erred in scientific facts and other matters, it has more frequently erred in its attitude towards the word of God and the men sent to proclaim the message. In fact, it might be said that never has Divine truth received the approval of mankind, but has always been at variance with their views. Abraham stood alone among the idolatrous Chaldeans, representing the true and living God, while on every side were those who were worshippers of images and false gods. Lot and his family, no doubt, to the surprise of the inhabitants, were declared to be the only righteous persons in the cities of Sodom and Gomorrah, and were delivered when the wrath of the Lord was poured out upon the wicked inhabitants of those places.

Many other striking illustrations are to be had. Noah in his day came forth as a messenger of the Lord to call the wicked inhabitants of the earth to repentance. After one hundred and twenty years of preaching, he succeeded in popularizing his message to the extent of eight souls receiving his word, and they were members of his own family. Little did the people of the earth in his day think that this Noah alone could be right in prophecying such a calamity as the people of the earth being destroyed by a flood. These people no doubt in some way justified themselves in their course of life, and, as it evidently met the approval of all,

they looked upon Noah as a false prophet, as being decidedly in error in saying such things, and suggesting the necessity of their repentance. Yet in spite of all opinions to the contrary, his predictions came true.

The reception that the Savior received at the hands of the people in His day forms another illustration. The Jews were quite familiar with the predictions concerning His coming, but when He made His appearance among them, they failed to recognise in Him the Savior that their imagination pictured. When He told them He was the Messiah, the people, incited by the high priests and Pharisees, took His life. But, in spite of the infamous treatment given Him, He was the promised Redeemer just the same, and His followers, though insignificant in numbers and character, were the saints of God. While in the days of the Apostles the Church experienced a considerable growth, it was by no means popular (Acts 28:22), and did not become so to any extent until it had been shorn of nearly all its truth.

Christ fully realized that His work would be unpopular among men, and continually warned His followers not to be surprised if such was the case. He encouraged them, however, with these words: "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast your name out as evil for the Son of man's sake. Rejoice ye in that day and leap for joy: for behold your reward is great in heaven: for in the like manner did their fathers unto the prophets" (Luke 6: 22, 23.) His followers did experience all the unpopularity that He predicted, for they became objects of ridicule, wherever their names were mentioned. But their unpopular name did not change the fact that they were the true saints of God. The inspired men whom the Savior left in charge of the work were all put to death, not because they were in the wrong and advocated error, but because their teachings clashed with the popular notions of the times.

Now, if the history of the past is anything to go by, could the Church of Jesus Christ of Latter-day Saints be the true Church and at the same time be popular? No; its unpopularity among mankind is a presumption in favor of its divinity. It will not become popular until righteousness covers the earth as the waters do the mighty deep. The truth will to-day, as formerly, receive the scoffs and scorn of mankind, and will not now, any more than it did then, conform to their notion. However, the truth will finally triumph, but not until men conform their lives and ideas to it. And then

> That which men abuse to-day
> Men of the future will adore,
> And truth, which error seeks to slay,
> Lives evermore.

Norwich A. T. JOHNSON.

THE PROPHET JOSEPH SMITH.

ONE of the objections made to the claim to leadership in the religious world we make for the Prophet of this dispensation is that he did not advance any truth not known before his day. If this is so, the argument is, he was not an inspired servant of God.

It is true, to some extent, that he did not come to the world with a new gospel—one not known and unheard of. The message he delivered was the same divine word which was familiar to the fathers of old who came under the voice of inspiration. So far, the revelations given through Joseph were not new, but old as the eternal truth itself. But in the unfolding of these revelations we find many truths which the world to-day had either forgotten, or never heard of, and in that sense of the word he brought to the world a wealth of new truths.

A few illustrations may here be given.

One of the first truths revealed to the Prophet Joseph, and through him to the world, was this, that the apostasy from the Church as established by our Lord was so general and total that no sect, no denomination had retained either the doctrine or organization of the Church. This was news to the world. The Christians taught either that the Church had been perpetuated, or that it had been reformed and restored, or that it is invisible and made up of members of all churches. Joseph Smith was taught that all these views are erroneous. This was new to the world, but it was necessary that the truth should be well established, for there can be no escape from the apostate power until men realize that it extends to every part of Christendom.

The Prophet Joseph taught the restoration of the spiritual gifts which obtained in the first churches. This was new, because other churches either practiced all kinds of fake miracles, or denied the presence of miraculous gifts, alleging that they had been abolished as unnecessary. Joseph Smith taught that the healing of the sick, prophesying, and the performance of mighty works were the manifestations of the presence of the Holy Spirit.

The doctrine of the Godhead as taught by the Prophet Joseph was new to the world to-day. The scriptures, it is true, teach us to call God our Father, and tell us of the relationship existing, but the Christian world had forgotten this, and when the great truth was again proclaimed it was new. To the Christian world, God was "incomprehensible," an enigma, unknown and unknowable. Through the revelations given in this dispensation God appears, as in the Bible, as our Father leading and guiding His children toward the exaltation and glory to which He has attained. This is new to the world.

The Prophet Joseph taught the pre-existence of man. The Bible shows that this truth was understood in former ages, and some of the Christian philosophers—as Origen, for instance—taught it, but

when the Prophet Joseph enunciated it, it was news to the Christian world in general.

The doctrine of redemption for the dead was another truth which came to the world with the characteristics of something new, although it might have been gathered from the New Testament. While one part of Christendom had a purgatory in which souls are tormented until they are fit for heaven—torture being the favorite means of spiritual purification of the middle ages—another part had abolished purgatory and enlarged the lake of fire to accommodate its inhabitants in still worse torture throughout eternity. The Prophet proclaimed salvation to all who should believe, dead or living, through the vicarious work of Jesus Christ and those He had commissioned to act in His stead. He proclaimed that the "mercy of God endureth for ever," and that no soul which can be redeemed, here or hereafter, shall be lost. He taught us that through the preaching of the gospel, and administration of its ordinances, salvation is offered beyond the veil, as well as here. Was there ever a more glorious truth revealed? And to the world it is new.

And then the marvelous revelations brought forth concerning the ancient inhabitants of the American continent, through the recovery of the Book of Mormon, and the light thrown upon the civilization of ancient Egypt in the Book of Abraham, opened to the world an entire new field of truth.

It was the special mission of the Prophet Joseph to prepare the world for the coming of the Lord. As an important part of this mission he was charged with the commission, in the spirit and power of Elijah, to turn the hearts of the children to their fathers, as well as the hearts of the fathers to their children. For this reason the past was opened to his view and the links of history, many of them missing to that time, were placed into his hands to weld them together, connecting the generations of the past and present and future into one grand whole.

Such was the mission of the Prophet Joseph. It is as yet not understood by those who give but little consideration to matters pertaining to the kingdom of God, but when that kingdom shall have been established upon earth, and peace and righteousness prevail, the world will recognize the place he had in the battle for the Lord, and the victory of truth over error.—*Deseret News.*

We learn wisdom from failure much more than from success; we often discover what will do by finding out what will not do; and probably he who never made a mistake never made a discovery. Horne Tooke used to say of his studies in intellectual philosophy, that he had become all the better acquainted with the country through having had the good luck sometimes to lose his way.—S. Smiles.

STATISTICAL REPORT OF THE BRITISH MISSION.

FOR THE YEAR ENDING DECEMBER 31ST, 1912.

Conferences.	Conference Presidents	Missionaries				Local Priesthood.					Members.	Children under 8 years old.	Total No of Souls.	Baptized.	Excommunicated.	Died	Strangers' Houses Visited.		Gospel Conversations	Tracts Distributed.	Books Distributed.	Standard Church Works	Meetings Held.
		Apostles	H. Priests	Seventies.	Elders	Ladies	H. Priests	Elders.	Priests	Teachers.	Deacons.							In Tracting.	By Invitation.					
Birmingham	Albert T. Smith		1	6	13			7	30	22	18	644	159	880	22	2	5	530	2860	25837	209861	3012	124	1108
Bristol	R. S. Sleight		1	3	12		1	29	11	6	13	299	110	469	24		2	167	1068	9731	186049	2139	45	424
Hull	J. F. Oleson			5	6			5	14	20	15	251	68	373	26		9	66	2179	6846	144715	3049	127	852
Irish	S. H. Cornaby			2	15			14	4	4	11	206	67	306	27		3	1330	2822	16498	159612	6259	117	703
Leeds	M. J. Benson			5	17			13	18	19	52	686	142	930	50		4	233	1964	11918	202182	2634	158	876
Liverpool	Joel Richards		1	6	13			8	24	15	22	721	199	989	29	2	9	399	1313	13822	203653	4507	146	866
London	J. B. Walkley		3	4	20	1	1	26	37	21	42	793	125	1045	40	2	12	84	1171	22263	670193	3849	48	1137
Manchester	L. Jackson			5	13	1		16	23	7	21	546	42	655	21		9	86	3171	19890	310755	8422	99	650
Newcastle	J. E. Lichfield			8	16	1		10	7	15	43	545	176	796	43		7	582	3700	28501	508086	15711	141	1040
Norwich	A. R. Cook			2	10			8	11		5	245	34	303	15		1	168	826	13787	130634	2197	56	405
Nottingham	T. E. Winegar			6	12			24	27	18	25	420	85	599	24		6	860	3181	25146	190557	6166	88	1028
Scottish	P. S. Condie		2	4	10			15	11	15	20	490	143	694	29	2	10	234	846	6147	332305	4268	63	620
Sheffield	A. L. Riggs		1	7	13			11	10	6	10	230	81	348	13		3	433	1605	12820	247109	5193	131	598
L'pool Office		1		2	1																			
	Totals	1	9	65	171	3	2	186	227	168	297	6076	1431	8387	363	8	80	5172	26706	213206	3495711	67406	1343	10307

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 16, 1913.

EDITORIAL.

GOD AND RELIGION (*Continued*).

As will be seen from the lines appearing over last week's editorial, the writer believes that the tendency of fuller knowledge and experience is to lead the mind away from religion. He inquires if man is to be punished

"* * * because his time was short?
And, if his broader view can see beyond what man calls faith
In what he proved he cannot know, who gave the vision which controlled the view,
If by faith alone the much desired goal may be attained?"

It will be noticed that the serious mistake is made of leaving God out of the religious question entirely. While there are several negative suggestions, there appears to be but a single affirmative one—"the truths of science He hath given." The entire system of revealed truth is ignored, and religion is judged, not on its intrinsic merits, or from its highest manifestations, but as represented by false systems and unauthorized exponents. This is manifestly unfair, both to the writer, as a truth-seeker, and also to the cause thus imperfectly represented and wrongly judged. If the Eternal God, whose infinite wisdom and power enabled Him to create unnumbered worlds, to whose mind the eternal past and the future are equally known, has revealed Himself to men on earth, it is surely the most amazing presumption to speak of man having a "broader view" that can "see beyond" what God has thus made known. Of course, the qualifying words, "what man calls faith," follow, just as in another place the words, "which men have called divine religion," are also used. No reference whatever is made to "faith," or "divine religion," as represented in true Christianity—in the Primitive Church, founded by Christ, or in the Church of Jesus Christ of Latter-day Saints, also founded upon Divine revelation and by Divine authority.

True religion, as taught by the authorized servants of God in former as well as in the latter days, does not require any one to have "faith in what he proved he cannot know." If the author of the verses in question means to convey the idea that man cannot know anything concerning God or eternal things, beyond "the truths of science He hath given," then we feel compelled to differ

from him. Of course, the principles of revealed truth, forming as they do an orderly system, are often designated as the science of theology, but it is evident that our correspondent uses the word "science" in the ordinary sense—as referring to material things in contradistinction to those that are spiritual. It is perfectly true, as before stated, that man cannot, by the exercise of his own unaided powers, find out God or His eternal purposes. But the Eternal Father, in His infinite love, has revealed a knowledge of the means by which His earthly children may learn all that they need to know concerning Him and His purposes in their lives. It would doubtless be more gratifying to the pride of the human heart if, by dint of profound study in biology, geology or astronomy, man could ultimately locate the Supreme Being, and learn the Divine counsels, without any higher aid. Such, however, is not the way the Eternal Father has designed that His children should come to Him. We rejoice in the infinite wisdom and love that has wisely ordered it otherwise. The treasures of earth are ofttimes secured by the clever, the powerful and the unscrupulous, but the knowledge of God and access to the fountains of heavenly truth cannot be forcibly secured by the unworthy. These priceless treasures are easily within the reach of the humblest of the children of men, who desire to know and to do the will of their Heavenly Father, yet they are denied to those who proudly flatter themselves that they can "see beyond" the means by which they are to be secured. Thus, in the last analysis, notwithstanding many seeming paradoxes in life, the wisdom and the justice of God are clearly apparent, for the best and greatest things may only be secured and eternally possessed by those who are worthy of them.

The everlasting gospel, as taught by Christ and His apostles and restored to the earth in these days, promises a knowledge of God, the forgiveness of sins, and the gift of the Holy Ghost, as an abiding guide and instructor, to all who will receive and obey the Divine commands. Does our correspondent mean to suggest that these promises have not been or cannot be fulfilled? This raises an important question as to those who are really competent to testify as to the validity of the Divine promises. Surely it cannot be those who have ignored the conditions upon which they are predicated—who believe that humble obedience is beneath the dignity of men who are competent in and of themselves, in their own way, to determine the why and wherefore of such things. Yet it is almost invariably this kind of people who deny the validity of Divine revelation or the possibility of attaining a knowledge of spiritual things. Among men of learning no one is considered a competent authority upon any matter which he has not fully and fairly studied. Certainly no one could be regarded as an authority upon any subject if his studies and experience have been in an entirely opposite direction. The gospel of Christ, as restored to

the earth in these days, offers to all who will obey it the same gifts and blessings that were enjoyed by the saints of God in ancient times, and no one can consistently deny the same who has not obeyed the conditions necessary to secure them. The Latter-day Saints as a people gladly testify to the fulfillment of the Divine promises, and have made more and greater sacrifices than any other people of modern times to get their testimony before the world.

The question, "Who gave the vision which controlled the ('broader') view?" is suggestive of a belief in intellectual fatalism. We cannot thus shift the responsibility for our mental states or conceptions upon the Almighty. We have been given the power to think, our free agency to select our own mental food and to form our own thoughts. For these inestimable gifts we are indebted to our Heavenly Father. Thus highly endowed, we have been placed here on earth, amid good and evil, truth and error, to be tested and to gain experience. Divine light and guidance are promised us upon certain conditions, and, if we obey the same, then we are assured of an understanding or "vision" of light and truth. But, as free agents, we may select our own mental pasturage, and disregard the proferred spiritual guidance, with the result that we will have but our own imperfect mental conceptions. The folly of attributing to God the views of life thus gained should be apparent to everyone.

The free agency of man is an inviolable principle, and we are each individually responsible for our thoughts and actions. God has revealed to us a knowledge of our heavenly origin and the purpose of this earthly life. He has made the way of life so clear that none need err therein, if they will only receive and obey the true gospel when it is presented to them. We should all rejoice to learn that the great God who rules the universe has made known to men on earth a knowledge of His will, and especially that He desires to bestow upon us everlasting life and happiness. It is a glorious privilege to be permitted to receive His heavenly counsels, and we should endeavor to the utmost of our power to live up to them. This spirit and attitude truly becomes an imperfect creature like man in the midst of an infinite universe, which is necessarily presided over by an equally Infinite Ruler. There is a peculiar temptation, however, that comes to many estimable people, who have allowed their intellectual powers to gain an undue ascendancy over their spiritual instincts. They assume a sceptical attitude towards God and religion, and arbitrarily demand such evidence as they think ought to be forthcoming. Lacking the necessary qualities of humility and obedience, and failing to seek for light and truth in the way that God has promised them, they flatter themselves that they have attained a "broader view," which enables them to "see beyond what man calls faith." But this "broader view" leads away from God and truth, for the Savior declared, "Broad is the way that leadeth to destruction."

Doubtless most of the foregoing questions have had their origin in the man-made theologies of modern Christendom. We concede that what commonly passes for "divine religion" cannot be reconciled with the idea of an infinitely wise God on the one hand or the truths of science on the other. Creeds and articles of belief formulated by uninspired men have been found to be entirely at variance with demonstrated truth, until religion generally is discredited in the minds of many people. With the opening of the heavens to the Prophet Joseph Smith and others, and the restoration of Divine truth and authority to the earth, in these days, came the needed deliverance from the thraldom of error. All the great questions relating to the origin of man, the purpose of his earthly life, as well as his ultimate destiny are now answerable in the light of God's revealed truth. The everlasting gospel—the only Divine Religion—is in perfect harmony with all the truths of science that are known, or ever will be known, and time and experience will but render the fact more clearly evident. Science and religion are not therefore opposed to each other, but merely represent two great aspects or departments of truth, which in the light of the revelations that God has given in this and former ages are seen to blend together in perfect and everlasting harmony.

H. I.

The "Deseret News" Christmas Number.—We have received and offer for sale a number of copies of the above. The *Deseret News* has attained the enviable distinction of issuing, year after year, the best Christmas number published in the inter-mountain region. It consists of one hundred and fourteen pages, is well printed and profusely illustrated. It is full of interesting and useful information concerning Salt Lake City and the State of Utah. The price of this mammoth number, bound in magazine form, and mailed to you, is 2s.; unbound, 1s. 7d. Orders will receive immediate attention.

THE WORK IN SOUTH AFRICA.

From a recent letter addressed to us by Elder Franklin J. Hewlett, President of the South African mission, we cull the following interesting items:

"I have arrived home safely, and in splendid health and spirits, from a trip through the mission. South Africa is a country of magnificent distances. In visiting Uitenhage, Port Elizabeth, East London, Queenstown, Mallino, Burghersdorp, Bloemfontein, Winberg, Johannesburg, Pretoria and Kimberley, I traveled three thousand and seventy miles. During the entire journey I was the recipient of kind and courteous treatment. The railway officials granted me the same concessions as the Dutch Reformed clergy, and we therefore have no cause for complaint on that score.

"All the elders in this mission are now in perfect health, for which I am truly thankful to our Heavenly Father. They are continually admonished at our Priesthood meetings to seek for wisdom, in the exercise of which glorious gift they are expected to carefully look after their health. There are many problems to solve even in a small mission like this, but my idea is to pray over them, sleep on them, then be guided by the dictates of the Spirit in their solution.

"We are having some success in our work of love for the children of men, for which we are truly grateful. Truth is bound to prevail. We are sometimes inclined to become impatient when we see error making such immense strides, but there is only one thing to do, and that is to work, placing our trust in God and looking to Him for the victory. He will take care of those who strive to do His will.

"We have hundreds of good friends here in Africa, many of whom have acknowledged that we are in possession of the only true gospel, but they lack the moral courage to accept it. The word 'Mormon' frightens them. Our one great need at the present time is some Dutch-speaking elders. The truth-loving Boer people offer a fertile field for the planting of the gospel seed."

CAN ALL SECTS BE RIGHT?

It is often said, in these days, that it matters not which sect a person may affiliate with, for all are striving to reach heaven, and gain salvation in the kingdom of God, though each has its own peculiar belief and treads a different path from all the others.

As Latter-day Saints, we reject this hypothesis, for it is both unreasonable and unscriptural. We do not believe that the seven hundred denominations in existence have originated with and been established by the Lord, but we do believe that the prophecies of an apostasy, contained in the Bible, have been fulfilled. Man has "trangressed the laws, changed the ordinance and broken the everlasting covenant" (Isaiah 24:5.)

Men have heaped to themselves teachers having itching ears, who have turned away from the truth, unto fables (II. Tim. 4: 3-4). If we take into consideration the contentious and intolerant spirit manifested by professing Christians towards those who differ from them on religious matters, it is apparent at once to all acquainted with the life and teachings of Christ that the belief of these professors is a dead one, and not a living reality. When we consider the various doctrines taught by the churches of modern Christendom, and see how widely they differ upon essential principles, though each sect will declare that their leaders are ministers of God, we are compelled to ask the question: Is it possible that they all possess the Holy Spirit, which emanates from God and was to guide His people into all truth?

As all Christians profess to take as their standard the Bible, it may be appropriate to refer to this, the revealed word of God. John, the beloved apostle and intimate associate of Jesus, records the Savior as saying, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10: 1, 2). We here see the condemnation in store for those who strive to reach heaven in any other way than by obedience to the gospel of Christ.

He knew that, not only would false prophets arise in the latter days (Matt. 24:24), but that even then they were surrounded by impostors, for He repeatedly rebuked the sects of that day, especially the Pharisees and Sadducees. On one occasion, He said that when they encompassed sea and land to make one proselyte, they made him twofold more the child of hell than they were themselves (Matt. 23: 15). Speaking of the Pharisees, on another occasion, He said: "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Matt. 15: 13, 14). In other words: Every gospel established of man shall be destroyed. On still another occasion, He warned His disciples against the leaven (doctrine) of the Pharisees and Sadducees (Matt. 16:12.) Yet they were only teaching doctrines similar to many that are being taught in this age of the world.

The Pharisees taught a gospel of pomp and show, paying great attention to outward observances, but were destitute of the true religions spirit. The Sadducees taught, among other false doctrines, a non-resurrection of the mortal body.

There are many sects teaching the same identical doctrines in this age of the world. So may we not consistently apply the warning given by Christ to these professors of Christianity who are teaching such false doctrines?

Leaders in so-called Christian churches are setting before their flocks the example of defiling their bodies and souls through the use of tobacco, liquor and other injurious beverages. May we not apply the term of modern Pharisees to such men as these?

In the light of these and other evidences which might be brought forth, there are but two alternatives, from which mankind may choose:

First: If all denominations are right, and their doctrines true, then Christ and the apostles were base impostors, as they were accused of being, by those who put them to death. Inasmuch as all Christendom claims to be founded on Christ and His teachings, if He were an impostor, His word was void, and all are wrong together, for they are following a myth.

Secondly: If the words of Jesus are true, and if He was really the Son of God, as He claimed to be, then He is the highest authority to whom we can go for the settlement of this and all other religions questions. He declared, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called

the least in the kingdom of heaven" (Matt. 5: 19). All those who accept Jesus as the Savior of the world must accept His teachings, for it is inconceivable that a true and consistent follower of Christ would tolerate the supposition that all sects are right, and capable of leading the human family back into the heavenly kingdom, where God and Christ dwell.

Mansfield. JOHN J. WHETTON.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries from the British mission have been honorably released and sailed for home January 9th, 1913, per s.s. *Baltic*: Joel Richards, Nathaniel Ludlow, Marriner Roskelley, W. H. Wheelwright, and Albert T. Smith, the latter being accompanied by his wife, Sister A. T. Smith, who has been visiting in England.

Baptisms.—A baptismal service was held at Belfast (Irish conference), on Friday, December 27th, 1912, when two members were added to the Church of Christ; also on Wednesday, January 8th, 1913, when three souls were baptized. President S. H. Cornaby, Elders H. L. Sterling, Jr., Samuel Russon and James B. Gray officiated.

At a baptismal service held Saturday evening, January 11th, 1913, in the Gorton Baths, Manchester (Manchester conference), seven souls were received into the fold of Christ. Elders George Fowers, D. D. Brockbank and Harley Greaves performed the ordinance.

Successful Socials.—On December 25th, 1912, a very successful "tea" and Christmas social was held in the Latter-day Saints' meeting room at Blackburn (Liverpool conference). The hall was suitably decorated for the occasion. The social was also in the nature of a farewell, in honor of Elders Wilford Reeder and William H. Wheelwright, prior to their departure for home. After tea, at which covers were laid for more than a hundred, a splendid program was rendered. In behalf of the saints and friends of the branch, Elder Clyde P. Crookston presented Elder Wheelwright with an appropriate token of love and esteem, and expressed regret that Elder Reeder had been called away unexpectedly. An important feature of the party was the disrobing of the Christmas tree, and the distribution of the presents among the children.

On Friday evening, December 27th, 1912, the saints and friends of the West Hartlepool branch (Newcastle conference) met in their new hall and held a very enjoyable Christmas social. As it was a Sunday school treat, everybody made it a point to see that the

children enjoyed themselves. After a splendid program, Santa Claus made his appearance and stripped a beautifully decorated and lighted Christmas tree of its presents, of which each child received one. There were over one hundred and twenty people present, and all had an enjoyable time.

The annual Sunday school social of the South Shields branch (Newcastle conference), was held in their hall on December 27th, 1912. The Sunday school children took a commendable part in the program, which consisted of songs, recitations and games. After refreshments were served, the children were visited by Santa Claus, and presents were given according to attendance, each child receiving one. An enjoyable time was had by all. Many strangers were present.

A successful social was given by the sisters of the Belfast Relief Society on Tuesday evening, December 31st, 1912, at 106 Ann Street, Belfast (Irish conference). An excellent program was rendered and refreshments were served, after which games were played and all present had an enjoyable time.

A New Year's Sunday school social and "tea" was held in St. Stephen's Chambers, January 2nd, 1913, when the saints and friends of the Norwich branch (Norwich conference), met and had a very enjoyable time. After "tea" the evening was spent in games, etc. Each child enrolled in the school received a present. The hall was suitably decorated for the occasion.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson I.—The First Vision.

Textbook: One Hundred Years of Mormonism (Evans), pp. 1-36.

References: Pearl of Great Price (Writings of Joseph Smith II.); History of the Church, pp. 1-8; History of the Prophet Joseph—Lucy Smith, pp. 1-77; Life of Joseph Smith—Cannon, pp. 31-39; Historical Record—Jensen, pp. 353-57.

I. The Country in General (United States).

1. Characteristics. (a) Form so far as inhabited. (b) Other features.
2. Society, etc. (a) Largest cities. (b) Mode of travel. (c) Theatres, balls, etc.
3. Public characters. (a) Political. (b) Literary.
4. Era of Good Feeling.

II. Western New York State.

1. Social and political features.
2. Religious condition.
3. The revival of 1819. (a) Sects included. (b) Description of.

III. The Smiths and the Macks.

1. The Smith family at Manchester. (a) Number, etc.
2. Previous history. (a) Where they had lived. (b) General character. (c) Marriage of Joseph and Lucy. (d) Misfortunes. (e) Removal to Palmyra and Manchester.

IV. Early Years of the Prophet Joseph.

1. Birth. (a) Place. (b) Time. (c) Accident to Joseph.
2. The Smith family and the revival. (a) Joseph's mother and other members of the family. (b) Joseph's own concern.

V. A Glorious Revelation.

1. The words of the Apostle James. (a) Occasion of Joseph's reading them. (b) Their effect on him.
2. The Father and the Son appear. (a) Joseph goes to the woods. (b) His object in going there. (c) His questions. (d) Greatness of the vision.

VI. After the Vision.

1. Joseph makes known the revelation. (a) To a minister. (b) To others.
2. Effect of publicity—reflections of Joseph.

VII. Significance of this Revelation.

1. To Joseph. (a) What he learned concerning the churches. (b) The value of prayer and faith in the Bible. (c) Joseph's boldness in proclaiming the truth.
2. To the world. (a) Concerning the churches. (b) Concerning God and revelation. (c) Concerning fundamentals in religion.

DIED.

Harrod.—At Bradford (Leeds conference), December 23rd, 1912, Sarah Ann Harrod, aged 48 years; born May 14th, 1864; baptized August 21st, 1901. She lived and died a faithful Latter-day Saint.

McNeil.—At Glasgow (Scottish conference), December 10th, 1912, Archibald C. McNeil, aged 59 years. He was a faithful Latter-day Saint.

CONTENTS:

The Truth Unpopular	33	The Work in South Africa ...	43
The Prophet Joseph Smith ...	37	Can All Sects Be Right?... ...	44
Statistical Report of British Mission	39	From the Mission Field	46
Editorial: God and Religion ...	40	Sunday School Lesson for Theological Department	47

EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL;

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.